

## Contributed

### A PEACE WITH JUSTICE.

Ps. 85:10.

By Rev. R. E. Fulton, D. D.

Very anciently the question was asked, "How shall there be a peace with justice?" How shall God be just and justify the ungodly? How shall mercy and truth meet together, and righteousness and peace kiss? Now it is evident that before there can be peace on earth, there must be peace in heaven; before there can be good-will among men, there must be good-will toward men. Before truth shall spring out of the earth, it must have descended from heaven and entered the hearts of men. Before righteousness shall look down approvingly from heaven, it must look down on a penitent world wrapped in a perfect righteousness. The possibility for a peace with justice on earth is found in the peace with justice effected in heaven.

First, then, we note that we are not celebrating a peace of man's production. "Not as the world giveth," but "my peace give I unto you." First the King of Righteousness, and then the King of Salem or Peace. When the angels announced, "Peace on earth," they indicated that a new current would set in. When we remember that the Augustan Age was an age of peace, this announcement seems somewhat anomalous, but we know from the history of the period subsequent to this age that the Roman world was sitting on a slumbering volcano. Only when there is peace between man and God will there be peace between man and man. It must have its basis in Him Who is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth. Men will think on whatsoever things are lovely and true, as they know Him Who is altogether lovely, and are followers of Him Who is the Truth. "Acquaint now thyself with Him and be at peace." A knowledge of God, as revealed through Jesus Christ, alone brings peace. He is our peace Who hath made both one.

God's Peace: It is a peace with justice. What is justice? Simply every man according to his deeds. There are two correlative branches; reward of eternal life for righteousness, and penalty of eternal anguish for evil doing. Let none cry peace when there is no peace. None is possible, on earth or in heaven, except with justice. Mercy and truth cannot meet together in compromise. Truth is erect and cannot bend. Righteousness and peace cannot embrace and kiss except the demands of the former are met. These are the two obstacles to peace between God and man—God's justice and God's truth. Notice the three principal terms of peace: (1) The guilty brought to trial and punished; (2) huge indemnity for the damage done; (3) guarantee of peace for the future. Now do you see any peace to man in that? Only as through Christ these terms are all met. We are told that when Brussels had an indemnity imposed, a citizen of New York came forward and paid it. Have you heard of any applause when One came forward and paid the indemnity of the whole world?

After Peace Declared: Soldiers returning from the front in hospital trains remarked especially on the green trees and grass, the grazing cattle, the busy mart-signs of life. This, instead of creeping through trenches and dodging submarines. Instead of destruction there begins construction. After Truth, crushed to

earth, is again exalted, then Mercy walks through the earth. After Righteousness, then grateful Peace settles down. After peace between God and man, there is a new definition of relations, a readjustment, a new demarkation of boundaries. Christ is the guarantee for the peace of the future. He takes away the belligerent heart and substitutes one of loyalty and love.

R. E. Fulton.

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### TWO DANGEROUS "ISMS."

By Professor Addison Hogue.

If I say that Bolshevism is one, many will assent, and some will dissent. If it is added that Romanism is the other, still more will no doubt dissent. But if I further say that this is a statement made with great earnestness by Rev. Dr. R. A. Torrey, fewer will dissent, and many will sit up and begin to take notice, for that is a name that instantly commands respect. The facts I am about to give are taken from "The Christian Workers' Magazine," published by the Moody Bible Institute of Chicago and edited by Rev. Dr. James M. Gray.

In an editorial in the issue for May, 1919, page 625, attention is called to an article by Dr. Torrey published in "The King's Business," under the caption, "Our President's Colossal Blunder." "Copies of it," says Dr. Gray, "should be widely scattered in our Protestant communities, not to extend criticism of the President, but to awaken sleepers to the increasing perils from the Roman Catholic hierarchy. The article deals with the President's visit to the Pope."

Dr. Torrey calls attention to the fact that though King George of England and the King of Italy honored our President by making the first call, the Pope not only did not call on Mr. Wilson, but made "the conditions under which alone he would receive him."

When Mr. Fairbanks was in Rome years ago the Pope laid down conditions for receiving the distinguished visitor, but Mr. Fairbanks had enough self-respect to decline going under dictated terms. Mr. Roosevelt did the same thing. The Pope sent him word that he could not be received at the Vatican if he made an address to the Methodists! "Teddy" made the address and did not go to see the Pope. I reproached much that Mr. Roosevelt had done, but that time I said, "Hurrah for Teddy!" And many of us wish that Mr. Wilson had not humiliated our country by letting himself be dictated to as to the condition on which the Vatican would consent to receive him. Of course we know the fiction by which the Pope would explain his action; but it is a foolish and arrogant fiction, and the acknowledgement of it seems to involve an affront to the King of Italy, as well as to the Italian people themselves.

But the gravamen of Dr. Torrey's article was what he quoted from "The National Catholic Register" (date not given). "After affirming," says Dr. Gray of Dr. Torrey's article, "that the two great perils of the country at the present day are Bolshevism and Romanism, the writer [Dr. Torrey] demonstrates that Rome is not concealing her aims regarding America by the following from the National Catholic Register."

"It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of His kingdom on earth. It is the same today as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service.

"God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knights of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy Church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic party.

"Other Presidents have feared the power of the holy Church and have courted its support, politically, by granting it childish favors, which deceived no one. But this is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church.

"And before seeking this political alliance the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American Army shall be under the direction of the Knights of Columbus. This means the addition to the Church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.

"The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship and at the same time increase their political prestige and strength. Every Catholic must awake to his duty and stand by his Church and President Wilson."

Dr. Gray's editorial concludes thus:

"Dr. Torrey truly says that these Roman Catholic words should startle the most indifferent and somnolent of us and arouse us into a sense of the deadly peril of the hour."

But not one person in fifty, perhaps not one in a hundred, will be roused. The others may feel some surprise, and then they will read another article in the paper and forget all about the "deadly peril." Why? Because they are not informed. They have good neighbors who are Catholics, and they do not realize that the Catholic prelates, in spite of many fine and patriotic phrases, are working to "make America dominantly Catholic," as they have for many years past openly proclaimed.

No one is specially troubled over the Roman Catholic religion. That is between them and their Maker. But the papacy is always in politics, as witness the above frank admission of the fact; and it is this determination to control governments that has always made trouble between free governments and the papacy; and that is the reason that so many Americans—may their numbers rapidly increase!—are determined not to vote Catholics into office, because they are too likely to put the "holy Church" ahead of their American patriotism.

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### HOW THE PRINTED PAGE WILL HELP TO SOLVE AFTER-THE-WAR PROBLEMS IN THE MOSLEM WORLD.

By Rev. S. M. Zwemer, D. D., F. R. G. S.

The power of the printed page as an evangelistic agency has not yet been realized: although it is obvious that it can never be a substitute for the living voice, it is often true that the message in this form is more persuasive, more permanent, and reaches a larger audience than that spoken by human lips. The